

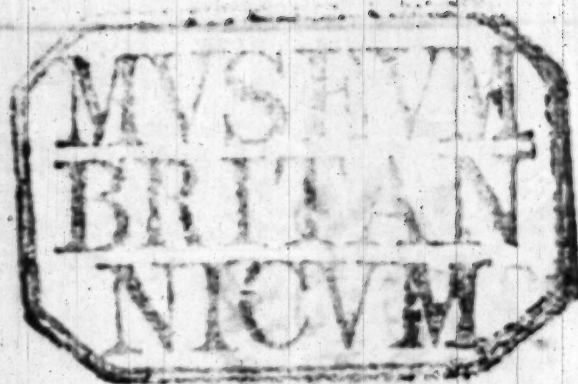
A
TREATISE
WITH A KALENDAR,
AND THE PROOFES
THEREOF, CONCERNING
THE HOLY-
daies and Fasting-
daies in En-
gland.



by J. B.

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1598.





THE
PREFACE



O V I N G Brother :
Whereas of late you
signified vnto me ,
that vpon occasion of
some questions that
haue beene moued to
you abroad : you de-
sire a Copy of such
notes of mine , as once you had a view of,
concerning the obseruation of certaine Ho-
ly-daies and Fasting-daies , and other Feasts
in England : and also concerning the autho-
rity of the Constitutions Prouincial of En-
gland , and of the vse of our Sarum Manual,
and some other such like matters : My earnest
desire is to my power to satisfie you and o-
thers in that behalfe : and specially for that
by reason of many questions that haue beene
asked me , and of sundry opinions of diuers
men (many thinges for lacke of practise by

this long discontinuance being worne out of memory) I haue had great occasion by the space of these 40. yeares past and more, to bestow some part of my labours in perusing such writers as haue treated of these and the like matters, and in learning by inquiry of others, what the auncient customes of our Country haue beene, that I might more safely giue answer in this Interim to many deuout persons for their better satisfaction.

In these my labours I found the more difficulty, because I lacked bookes, and could heare of none that had taken in hand to write any thing of this argument.

Yet to further this my purpose about the tenth yeare of our late Queene, I happily entered into conference of studies in the Country for a time, with an auncient and learned Priest, vvho had good store of Church-bookes and many others, fit for that purpose: who had also great experience in such matters, by reason he had liued in practise thereof in his benefice in Queene *Maries* time.

In this businesse two special causes moued me afterward to commit some-what to writing, which might come to the handes of many, whom I could not informe by speach.

The

THE PREFACE

The first cause was the griefe which I tooke, to see that so few yeares of intermission should worke so great a decay of deuotion, both in the common people and others, as to neglect so many Holy-daies and Fasting-daies, which by our Constitutions Prouincial we are bounden to obserue: as *S. Nicolas* his day: *S. George* his day: the two holy Roode daies: the *Wednesdaies in Easter and Whitson weeke*: *Good-Friday*: and some charged to be rased out of al Church bookes; as both the Translation of *S. Thomas* of Canterbury, and his feast in Christen-masse. And how wel the Feasts and Eues of our blessed Lady were kept, you may ghesse by the little reuerence that many here haue giuen vnto her these many yeares past.

This slacknesse I perceiued did grow vpon diuers occasions. Some pleaded ignorance: some omitted them of meere negligence: some fearing they should be accounted Papists. Few or none there were in those daies, but thought it the safest way, and also sufficient to keepe such as were then publikely bidden in the Churches by the Ministers; and none then bidden by them by the order of their booke, but of those few Saints, which are expressely named in the Scriptures, al law-

ful Pastors that would not follow their proceedings being displaced, and many imprisoned, and some that otherwise were well willing, found it a great trouble and a matter of some difficulty in one family, for some to keep the Holy-daies and Fasting-daies, and some others not. In conclusion, on the one side the Protestants rejected them as superstitions, and on the other side the Catholikes vvaxed cold in these deuotions: and some worldly minded men were better contented with worke-daies then holy-daies. And yet I doubt not but all Priests did their duties in saying the seruice of those Feasts, according to their bookes, though they vv ere not for that time commonly kept holy-daies.

Vpon these occasions, about 26. yeares since, at the request of many and by the aduise of the best of experience I could meeete with: I made a Table of the holy-daies and fasting-daies in England: and I gaue Copies thereof to as many as desired them. And ever since continually, as I could vnderstand by any meanes that any of them were doubted off; I sought my bookes to confirme them, as you may see afterward in my proofes of such Feasts and Vigils as some doubted off.

The second cause that moued me of later
yeares

yeares to increase my labours herein, and to adde some new proofes, hath beene certaine English Kalendars and Rules annexed thereto, set out in print (but by whom I could neuer learn) wherein besides the diuersity and great confusion amongst themselves, there are many thinges very prejudicial to our Provincials, and to the laudable customes of our Country, which as yet are not taken away by any law or contrary commandement: but stand stil in force. Whose fault soeuer it was; it is to be wished, there were more circumspection vsed in diuulging of such diuersity of Kalendars, as doe breede in the people matter of contention, scruple, and scandal, vvhile they stand in doubt vvhich of their bookes to follow, and hath made some to neglect al. And therefore vpon a zealous desire of conformity, I haue taken some paines to search what others haue written of these matters, and what hath beene laudably vsed in former times: and to set downe some such groundes as are necessary for that purpose: as you may see by the Tables of Holydaies and Fasting-daies here following, and by the due proofes annexed to them, to satisfie such as doubt of any of them.

Your louing brother I. B. 1598.

A Table of the Holy-daies and Fasting- daies in England.

The daies of
the moneths.

In Ianuary.

1 **N**ew-yeares-day.

6 The Twelfth-day.

February.

2 Candlemasse-day, the eue fast.

24 S. Mathy Apostle, the eue fast.

March.

25 The Annunciation of our Lady, the
eue fast.

April.

23 S. George,

25 S. Markes day, holy-day & fasting-day.

May.

1 May-day.

3 The first Holy-Roode day.

Iune.

24 Midsummer-day, the eue fast.

29 S. Peters-day, the eue fast.

Iuly.

2 The Visitation of our Lady, the eue fast.

7 The Translation of S. Thomas of Can-
terbury.

22 Mandien-day.

25 S. Iames day, the eue fast.

The

The daies of
the moneths.

August.

10 S. Laurence day, the ene fast.

15 The Assumption of our Lady, the ene
fast.

24 Bartholomew-day, the ene fast.

September.

8 The Nativity of our Lady, the ene fast.

14 The latter Rode-day.

21 S. Matthews day, the ene fast.

29 Michaelmasse-day.

October.

18 S. Lukes day.

28 Simon and Iudes day, the ene fast.

November.

1 Allhollown-day, the ene fast.

30 S. Andrewes day, the ene fast.

December.

6 S. Nicolas day.

8 The Conception of our Lady, the ene
fast.

21 S. Thomas Apostle, The ene fast.

25 Christmasse-day, the ene fast.

26 S. Stenens-day.

27 S. Iohn Euangelist.

28 Childermasse-day.

29 S. Thomas of Canterbury his day.

The

The moveable Holy-daies.

A L Sundaies in the yeare.

Good-Friday.

Munday, Tuesday, and Wednesday in
Easter-weeke.

The Ascension day,

Munday, Tuesday, and Wednesday in
Whitson-weeke.

Corpus-Christi-day.

The moveable Fasting-daies.

A L Fridaies. *Common*

Lent : every day except Sundaies.

The Ember daies : which are the Wed-
nesdaies, Fridaies, and Saterdaies next after
Ash-wednesday, Whitsunday, the latter
Roode day, and S. Lucies day.

The Munday, and Wednesday in the
Crosse-weeke.

Whitson-Eue.

AN ADVERTISEMENT.

A Lthoug it be a matter of great diffi-
culty for some Catholikes, to put this
fore-said order of Holy-daies and Fa-
sting-daies in present practise, so exactly as
hath beene required in former Catholike
times :

times : especially considering that in most families at this present Protestants are commonly mixed with them : besides many other impediments, which doe hinder the external practise both of these, and of many other spiritual exercises of Catholikes : yet it is very necessary at the least to make it knowne to our posterity, what ought to be obserued, least hereafter by longer discontinuance, such thinges doe grow so farre out of practise and out of minde, that it may be thought to be lawful to omit them altogether, because they haue beene so long out of vse. And yet in such places where they may conueniently be put in practise at this present, either in al, or in part : it is very expedient that al Catholikes should not only know what they ought to doe : but also should doe their endeavour (as much as lieth in them) to performe their duties in this behalfe.

(* *)

QVIA

QVIA QVÆDAM EX PRÆDICTIS
 testis, de quibus nonnulli dubitare solent,
ex Constitutionibus Prouincialibus nostris
probanda sunt: Antequam ad eas probatio-
nes veniam: explicandum hoc loco videtur,
Decreta Prouincialia nostra Anglicana in
suorobore permanere.

- „ **O**Mnia Generalium & Prouincialium
 „ a sede Apostolica receptorum Conci-
 „ liorum decreta, & Romanorum Pon-
 „ tificum constitutiones: Item Ecclesiasticas
 „ leges in hoc regno Canonice editas, quate-
 „ nus per presentes Synodi decreta immutatae
 „ non sunt, in pristinum statum restituimus, &
 „ statuimus, vt omnes Curati habeant Consti-
 „ tutiones *Othonis & Othoboni*, & has nostras
 „ Cardinal. *Polus* in Synodo Prouinciali Re-
 „ formationis Anglicanae. fol. 98.
 „ Locorum ordinarijs præcipimus vt hæc
 „ decreta publicent, & post publicationem eos
 „ ad quos pertinent, arceant. Card. *Polus*, fol. 96.
 „ Omnes constitutiones Ecclesiasticas tam
 „ generales, quam huius regni particulares de
 „ custodia Fontis, & de Sacramentis ipsis rite &
 „ recte, &c. administrandis, promulgatas, in-
 „ nouamus. *Polus*, fol. 100. Vide etiam fol.
 „ 113. b. & 128. datum Lambethi 1556.
 „ 4. Idus Februarij. *Polus* fol. 128.

Singula

*Singula Prouincia per decreta sua Prouincia-
lia, quæ ubique locorum seruanda sunt, ha-
bent sua propria festa Sanctorum, præter ea
quæ generaliter toti Ecclesie indicuntur.*

Pius Quintus, & Gregorius 13. per sua,,
breuia concesserant regnis Hispaniarum,,
vt in Missalibus ibidem imprimendis, possint,,
apponi officia propria Missarum quorundam,,
Sanctorum in qualibet Prouincia: Et vt ge-,,
neraliter per totam Hispaniam celebrentur,,
hæ festiuitates sequentes. 18. Decemb. fe-,,
stum Expectationis B. *Maria*: 23. Ianuarij,,
festum S. *Ildefonsi* Archiepiscopi Toletani:,,
4. Aprilis festum S. *Isidori* Archiepiscopi Hi-,,
spalensis: 16. Iulij festum triumphi Sanctæ,,
Crucis: 30. Decemb. Translatio S. *Iacobi*,,
Hispaniæ Patroni in Regno Castellæ. Et,,
Sixtus Quintus addidit festum S. *Hermengildi*,,
Regis & Martyris 13. Aprilis: Missale Ve-,,
nerijs impressum per *Ioannem Monterum*.,,

In Prouincia Mechliniensi festiue cele-,,
brantur hæc festa: Conuersio S. *Pauli*: Ca-,,
thedra S. *Petri*: festum S. *Martini*: festum,,
S. *Catharinæ*: Patroni Ecclesiarum Paro-,,
chialium. Pastorale Mechlin. 203. &c. ,,

Cætera quæ ad debitum in diuinis officijs,,
regimen, &c. ad ordinem canendi, &c. spe-,,
ctant:

- „ Etant : Synodus Prouincialis pro cuiusque
 „ Prouinciæ utilitate & moribus certam cuique
 „ formulam præscribet. Conc. Trid. Sess. 24.
 „ Ca. 12. Pag. 185.

Quia in singulis Prouincijs multa pendent, ex particularium locorum consuetudinibus : hic etiam prenotandum videtur, quantum valeant consuetudines in Festis & Ieiunijs, & in alijs rebus Ecclesiasticis probandis & confirmandis.

- „ **A**ntoninus in Summa part. 2. tit. 9. cap. 7.
 „ ante §. Illa festa de quibus nulla fit men-
 „ tio in corpore juris, vel extrauagantibus, si de
 „ communi more omnium celebrantur, seruan-
 „ da sunt. Quæ autem solum sunt in vna Ciui-
 „ tate vel patria : in illa seruanda sunt. Sicut e-
 „ nim consuetudo generalis facit legem gene-
 „ ralem, si est rationabilis & præscripta : ita con-
 „ suetudo particularis facit legem particularem,
 „ illos ligans vbi seruatur.

- „ *Silvester verbo Consuetudo Num. 2. & 4.*
 „ sic habet : Consuetudo est rationabilis, quam
 „ non improbant jura : Et est præscripta, si sit
 „ 40. annorum.

- „ *Antoninus part. 2. tit. 6. cap. 2. ante §.*
 „ Ieiunium ex jure humano obligat tripliciter.
 „ 1. ex ordinatione regulari, vt fit in omni reli-
 „ gione :

gione. 2. ex statuto Ecclesiæ vniuersali. 3. ex consuetudine generali & omnes fideles astringit. Si ex consuetudine particulari aliquius patriæ : illos astringit ac si esset ex statuto Ecclesiæ scripto.

Anton. ibidem §. 2. Ad Ieiunia consuetudinaria ipsa consuetudo obligat, etiamsi Scriptura non dicat. Si ergo consuetum est in aliqua Diocœsi, quod ieiunetur certo die, illi de Diocœsi tenentur obseruare, sicut & tenerentur, si Episcopus indiceret, &c. Et alienigenæ, si veniunt animo cohabitandi : ex tunc ligantur ieiunio Consuetudinario sicut ex scripto.

Anton. part. 2. tit. 9. cap. 7. ante §. Consuetudo populi Christiani est optima legum interpretres.

Parochus vel dicat : Ego vos in Matrimonio conjungo, in nomine Patris, &c. vel alijs vtatur verbis iuxta receptum vniuscuiusque Prouinciæ ritum. Conc. Trid. Sess. 24. Ca. 4.

In Synodo Diocœsana quærat an Ieiuniorum dies ex præcepto Ecclesiæ, vel pia consuetudine seruentur. *Bouhommus* in visitatione Comensi pag. 118. Festiuitates iuxta consuetudine locorum solenniter celebrari consuetas, iuxta laudabilem consuetudinem debita cum reuerentia obseruari faciant ordinarij

narij. *Bouhem.* pag. 342. ex decreto *Pij*
Quinti.

Si quæ Prouinciæ alijs vltra prædictas lau-
 dabilibus consuetudinibus, & ceremonijs in
 Matrimonio vtantur : eas omnino retinere
 Sancta Synodus vehementer optat. Conc.
 Trid. Sess. 24. Ca. 1.

Conc. Trid. permittit singulis Prouincijs
 sua propria Manualia, licet inter se multum
 differant quoad diuersas consuetudines & ce-
 remonias in Sacramentorum administratione :
 Sicut nuper post Conc. in Hispania editum
 est Manuale, ex omnibus Hispaniæ Manua-
 libus collectum & impressum Salmanticæ.
 Anno 1585.

In Flandria similiter pro Mechliniensi
 Prouincia editum est Manuale. Anno 1589.
Plant.

Per Breue *Pij* *Quinti* multæ ceremoniæ in
 Missa retinentur in Hispania, aliter quam
 habentur in Missali Trid. Missale Roma-
 num impressum Venet. per *Ioannem Monte-*
rum in Bulla præfixa.

Quia

Quia ex prae dictis festis & ieiunijs quaedam sunt omnibus Prouincijs communia, & ita ab omnibus cognita, ut de illis nemo dubitare possit: quaedam vero ita varijs Prouincijs & locis peculiaribus ex varijs causis appropriantur, ut ab aliquibus aliquando in dubium vocentur: Necessaria est probatio eorum quae apud nos in Anglia probatione aliqua videntur indigere. Probatur festum S. Georgij Martiris 23. Aprilis.

S Tatuimus festum beati Georgij Martiris solemniter celebrari, &c. sicut in festo Natiuitatis Domini. Prouinciale Angliae, lib. 2. tit. de Ferijs. cap. Ineffabilis.

Constitutio de festo S. Georgij celebrando specialiter edita est ad excitationem Regis Henrici Angliae quinti in partes Normaniae transitori. Ibidem Glossa Lindwood. verbo Ineffabilis.

Festum S. Marci Euangelistae.

Aprilis 25.

Ponitur inter alia festa festiue celebranda. Prouin. Angl. lib. 2. tit. de Ferijs. cap. ex Scripturis.

Marci & Lucae festa communius & plenius celebrantur per cessationem ab operibus. Anton. Sum. 2. part. tit. 9. cap. 7. ante S.

B

Ipsa

Ipse dies S. Marci ieiunatur.

» Discipulus de Sanctis, Sermone 16. in fe-
 » sto *S. Marci* ita dicit: Hodie ieiunamus pro
 » subitanea morte euadenda. Ter idem dicit in
 » eodem sermone.

» Manuale Sarum in computo Ecclesiasti-
 » co post multas Sanctorum vigilias numera-
 » tas, ita habet: horum vigilijs ieiunes, *Luceque*
 » *Marci*, id est *in die S. Marci*.

» Portiforium Sarum in Calendario in die
 » *S. Marci* April. 25. ita habet: Ieiunium:
 » Litanía Maior: Vltimum Pascha.

» *Durandus* Rationale diuinorum lib. 6.
 » cap. 7. Ieiunium in die *B. Marci* est ieiunium
 » indictionis.

» *Raymundus* in Summula. fol. 146. B. ita
 » habet.

» *Marcus* in hebdomadam Paschalem fi-
 » cadit, idem.

» Glossa: id est, *non ieiunatur.*

» Collectam tenet ad Missam: *Carnes co-*
 » *meduntur.*

» Fit circa templum processio Reliquiarum.

» id est, *Dominica dies.*

» Si post Octauam venerit (nisi sit *Dominici lux*)

» Glossa: id est, *ieiunamus.*

» *Carnes non edimus*, lux qualiscunque sit illa.

» *Ioannes Beletius* ante annos quadringen-

ros, fol. 548. cap. 121. Tempore Paschali
non debemus flectere genua, nec ex necessi-
tate jeiunare: sed ex pietate & deuotione:
vnde hic non jeiunamus, &c. nisi in duabus
Litanijs.

id est, in die S. Marci: id est, in diebus Ro-
gationum.

vz. in Litania Maiori: Et in Litania minori.

Idem *Beletius* fol. 549. cap. 123. sub hoc
Titulo; De duabus Litanijs, dicit: In his Li-
tanijs jeiunandum est cibo Quadragesimali,
in vestibus poenitentialibus.

Inuentio Sanctæ Crucis. Maij 3.

Ponitur pro festo festiue celebrando *Pro-*
uin. Angl. lib. 2. tit. de Ferijs, cap. ex Script.

Similiter ponitur: *Pupilla part. 9. cap. 6.*
fol. 122.

Anton. in Summa, part. 2. tit. 9. cap. 7.
ante S. ponit inter festa ex præcepto custo-
dienda.

Micrologus fol. 224. Inventionis S. Cru-
cis festum solemniter celebrandum est ex con-
stitutione Eusebij Papæ.

Translatio S. Thome Martiris.

Iulij. 7.

Ponitur inter alia festa, *Prouin. Angl. lib. 2.*
tit. de Ferijs, cap. ex Scripturis.

Ponitur inter festa *Pupil. fol. 122. col. 1.*

„ In translatione *S. Thome* Martiris præsentes
 „ erant *Pandulphus* Apostolicæ Sedis Legatus,
 „ *Cantuariensis* & *Remensis*, Archiepiscopi :
 „ Episcopi & Abbates quamplurimi : cum Co-
 „ mitibus & Baronibus : præsente Rege *Hen-*
 „ *rico* 3. Anno 50. post eius passionem. Porti-
 „ forium Sarum in proprio Sanctorum die 7.
 „ Iulij.

Exaltatio Sanctæ Crucis.

Septemb. 14.

Commonly called the later Roode day.

„ Ponitur inter alia festa : Prouincial. Angl.
 „ lib. 2. tit. de Ferijs. cap. ex Script.
 „ Item Pupil. part. 9. cap. 6.

S. Nicolai Episcopi.

Decemb. 6.

„ Ponitur inter alia festa. Prouin. Angl. lib.
 „ 2. tit. de Ferijs. cap. ex Script.
 „ Similiter Pupilla. part. 9. cap. 6. bis po-
 „ nit.
 „ Illa festa de quibus nulla fit mentio in cor-
 „ pore juris, vel extrauagantibus si de cōmuni
 „ more omnium celebrantur : seruanda sunt :
 „ sicut festum *B. Nicolai*. Summa Anton. part.
 „ 2. tit. 9. cap. 7. ante S.

Festum principale S. Thome Martiris.

Decemb. 29.

„ Ponitur inter alia festa. Prouin. Angl. lib.
 „ 2. tit.

2. tit. de Ferijs. cap. ex Script. „

Item Pupil. part. 9. cap. 6. bis ponit fol. „

122. „

Dies Parasceues.

Statuimus vt dies *S. Parasceues* festiue ce- „
lebretrur : & ne quispiam seruilibus ipso die „
intēdat operibus. Per hoc tamen legem pau- „
peribus non imponimus : Nec diuitibus pro- „
hibemus, quin ad agriculturam pauperum „
promouendam, suffragia consueta, charita- „
tis intuitu, subministrent. Prouin. Angl. lib. „
2. tit. de Ferijs. cap. Animarum. „

Dies *Parasceues* seruetur festus. Summa. „
Anton. part. 2. tit. 9. cap. 7. ante 6. „

Feria 4. hebdomade Paschalis.

Inter alia festa numeranda, sic dicitur : dies „
Paschæ cum tribus diebus sequentibus. Pro- „
uin. Angl. lib. 2. tit. de Ferijs. cap. ex Script. „

Portif. Sarum in Tabula de festorum di- „
uisione. fol. 117. Minora duplicia sunt Fe- „
riæ 2. 3. & 4. Hebdomadarum *Paschæ* & „
Pentecostes. „

Inter alia festa, sic dicitur : Dies *Paschæ* „
cum tribus sequentibus. pupil. part. 9. cap. 6. „
fol. 124. col. 1. „

Feria 4. hebdomade Pentecostes.

Inter alia festa ponitur sic : *Pentecostes* „
cum tribus diebus sequentibus. Prouin. Angl. „

- » lib. 2. tit. de Ferijs. cap. Ex Script.
 » Aliqui libri D. C. Conquestus de ferijs ha-
 » bent in litera *cum duobus* : Sextus vero in D.
 » C. 1. de consecratione dist. 3. dicit sic : San-
 » cti dies Pentecostes, nec determinando ad
 » duos nec ad tres. Consuetudo vero, cui stan-
 » dum est, interpretatur de tribus, non solum
 » quoad iudicia, sed etiam quoad seruilis ope-
 » ra non exercenda. Glossa Lindwood ibidem
 » ubi supra, super verbo *Pentecostes cum tribus*.
 » Inter alia festa dicitur : Dies Pentecostes
 » cum tribus diebus qui sequantur. Pupil. part.
 » 9. cap. 6. fol. 122. col. 1.

Sex festa beata Maria :

Vz.

*Assumptionis, Natiuitatis, Annuncia-
 tionis, Purificationis, Conceptionis,
 & Visitationis.*

Hæc sex festa varijs modis probantur
 esse festa festiue celebranda.

1. *Quia sepe apud eos qui de festis B. Mariæ
 scribunt, ista sextanquam festa so-
 lemnia simul numerata in-
 veniuntur.*

- » **M**issale Sarum in folio. Fol. 170. col. 1.
 » habet Missam in festo Recollectionis
 sex

sex festorum *B. Maria*: Vbi in Collecta Mis-
 sa sic habet: Deus qui nos Conceptionis,
 Natiuitatis, Annunciationis, Visitationis,
 Purificationis, & Assumptionis gloriosæ
 Virginis *Maria* gaudia recolendo lætificas,
 &c. cum Euangelio, Exurgens *Maria* abiit
 in Montana, &c.

Pastorale Mechliniense editū post Conc.
 Trid. pag. 205. & 206. ponit omnia sex festa
B. Maria inter festa festiue celebranda, & in
 quibus opera seruilia interdiciuntur, v. z. no-
 minatim Purificationis, Annunciationis,
 Visitationis, Assumptionis, Natiuitatis, &
 Conceptionis.

The first print of the Manual of praiers
 in English, vnder the Title of such Holy-
 daies, as are to be obserued in England
 through out the yeare, setteth downe al the
 six feasts of our Lady by name, v. z. the Pu-
 rification, Annunciation, Visitation, Assum-
 ption, Natiuity, and Conception.

The last print of the Manual of praiers, in
 the Kalendar setteth downe al the six feastes
 of our Lady as Holy-daies, and al their Eues
 as fasting-daies.

II. *Existis sex festis prima quatuor probantur antiqua esse & solemnia.*

„ *Ioannes Beletus* qui vixit Anno Domini
 „ 1200. cap. 5. de diuinis officijs. fol. 490.
 „ dicit : Festa quæ generaliter ab omnibus celebrantur sunt : Festa Trinitatis, &c. & festa *B. Mariae*. Et quæ illa festa fuerint suo tempore explicat. cap. 146. fol. 560. dicens :
 „ Festa Assumptionis, Natiuitat. Purificat. & Annunciat. sunt authentica & approbata.

„ *Guilielmus Durandus* qui vixit An. 1286.
 „ lib. 7. de diuinis officijs, cap. 7. num. 2. fol. 434. B. dicit in honorem *B. Mariae*, Ecclesia quatuor solennes celebrat festiuitates. v. z. Annunciat. Purificat. Assumpt. & Natiuitat.

„ *Lindwood* super Prouin. Angl. lib. 2. tit. de Ferijs. cap. Adhæc. verbo *Solemnia* dicit : Ante tempora *Anselmi* Cant. Archiepiscopi, qui vixit Anno Domini 1080. Festa Natiuitatis *B. Mariae*, Annunciat. Purificat. & Assumpt. fuisse festa solemnia.

„ *Silvester* verbo *Dominica* num. 3. dicit : In Capitulo Conquestus dicitur : Ferie solennes in quibus feriatur a strepitu iudicij, & ab operibus seruilibus, sunt : Natalis Domini, &c. Omnes festiuitates gloriosæ Virginis, quæ scilicet erant tempore huius Capituli. Vt Purificat. Annunciat. Assumpt. & Natiuitat.

Ista

Ista quatuor festa ita sunt ab omnibus Sum-
 mistis & alijs Scriptoribus approbata & con-
 firmata, vt nemo de illis dubitare possit: As-
 sumptio enim cum sua vigilia ex omnium
 cōsensu est simpliciter ex Ecclesiæ præcepto.
 Natiuitatis vero & Annunciat. & Purificat.
 obseruantur ex consuetudine vniuersali to-
 tius Ecclesiæ: quæ consuetudo omnes fideles
 astringit, ac si esset ex præcepto, vt ex prædi-
 ctis regulis de consuetudinibus patet.

III. *Quintum festum B. Maria, vz.*
Conceptionis probatur per se.

Prouin. Angl. lib. 2. tit. de Fer. cap. Ad-
 hæc. Mandamus, &c. vt festum Conce-
 ptionis B. Maria festiue & solemniter de cæ-
 tero celebretur.

Prouin. Angl. ibidem cap. ex Script. idem
 habet.

Prouin. Angl. lib. 2. tit. de Fer. cap. Ad-
 hæc. sic habet: *Anselmus* post antiquiora B.
 Virginis solemnia videlicet Natiuitat. An-
 nunciat. Purificat. & Assumpt. addidit Con-
 ceptionem.

Pupilla part. 9. cap. 6. fol. 121. & 122.
 Festum Conceptionis B. Maria inter alia fe-
 sta ponit. Et ibidem præterea dicit: omnes
 festiuitates beatæ & gloriosæ Virginis Ma-
 ria.

IIII. *Sextum festum B. Mariae,**vz. Visitationis probatur**per se.*

WHen I had sufficiently proued out of our Prouincials of England, al such other feasts as some haue doubted off, by reason they had beene for some time growne out of vse, as appeareth by that which hath beene said before, for the due proofes of euery one of them seuerally : I sought likewise to proue out of our Prouincials this sixth feast of the Visitation of our LADY, as I had proued the other five former feastes to be. But after long search, I could finde no mention of it, either in the text it selfe or in *William Lindwoodes* Commentaries vpon the Prouincials, vvhich at the first brought me into some perplexity, knowing (as I did) partly of my selfe, and partly by the fore-said auncient Priest and some others, how solemnely it had beene celebrated in *Queene Marias* time.

At the length by searching of our Church bookes, and other Stories, and by comparing together of the yeares vvherein our Prouincials were set forth, and of the yeare vvherein this feast of the Visitation was first instituted : First, I found that this feast

was

was instituted since the time that the bookes of al our Prouincials now exstant were written, and by that reason it could not be set downe in any of our Prouincials. For *Vrbannus* vi. and his next Successor *Bonifacius* ix. vvere the first that instituted that Feast and Eue of the Visitation to be celebrated in al Prouinces, to procure Gods mercy for the ceasing of that most daungerous Schisme which beganne in their time, about Anno Domini 1400.

But long before that time, Cardinal *Otho* a Legate from Rome, published his Prouincial Constitutions in a Prouincial Councel, holden by him at *S. Pauls* Church in London, Anno Domini 1238. which was 160. yeares before *Vrbannus* time.

And about 33. yeares after *Otho*, another Cardinal Legate from Rome, called *Ottobonus*, held another Prouincial Councel in the same place, in the presence of *Boniface* Archbishop of Canterbury, and *Walter* Archbishop of Yorke, and others of the Clergy of the Kingdome of England, Scotland, Ireland, and Wales, and published likewise his Constitutions in the 53. yeare of King *Henry* the third, the Sonne of King *John*,

After

After them both ; *William Lindwood* an Englishman in *Henry* the fifts time , about An. Domini 1400. collected together al our English Prouincials that had beene exstant before histime , and wrote learned Cōmentaries vpon them : About which time this feast was instituted by *Vrbani* v. r. but not then presently receiued by any Prouincial Councel in England. And therefore *Lindwood* could not place it amongst the rest of the Feasts of our LADY in his Prouincial booke. And since his time I know not any that hath made the like collection. And so I was destitute of al helpes out of any of our Prouincials : which caused some to doubt how it could be an Holy-day being not so named in our Prouincials , as the other fve are .

This doubt might soone be answered , if proofes of feasts by custome could be as easily alleaged, & as readily accepted in England as they are in al other Catholike Countries, where euery common person , by reason of their continual practise and yearely obseruation of such matters , is so perfect in them, and they are so wel knowne , that they can neuer come in question. But contrariwise with vs there hath beene so many and so long
inter-

interruptions of some of them, by reason of so many alterations in religion, that they are worne out of memory. And some persons are not so ready to take knowledge of them againe after so long intermissions, as is to be wished they should be.

Whereupon by force I resolved to try whether otherwise it could be proued to be an Holy-day.

1. And first (to proccede by degrees) I found it could not be mentioned in our English Prouincials, for the causes aboue alleaged.

2. Secondly, I found (as you haue also heard before) that there were six solemne Feasts of our Lady often mentioned together by many writers, and this to be one of them.

3. Thirdly, I found by our Church books and some other authors, so many and so worthy dignities and priuileges attributed to this feast, as may probably declare it to haue beene an Holy-day in former Catholike times, as appeareth by these testimonies following.

Pontacius in *Chronographia* fol. 46. *Vrbani* 6. festum Visitationis D. *Mariae* instituit.

Idem ibidem: *Bonifacius* 9. fertur confirmasse festum Visitationis Virginit *Mariae*.

» Liber Chronicarum in *Urbano* vi. fol. 163^o
 » Col. 1. habet sic : Festum Visitationis glorio-
 » sę Virginis *Maria* ab *Urbano* vi. per Octauas
 » celebrandum, ad formam festiuitatis Corpo-
 » ris Christi instituitur, ob impetrandam vnio-
 » nem Ecclesię in Schismate, meritis semper
 » Virginis *Maria*.

» Breuiarium Sarum in Calendario : Visi-
 » tatio *B. Maria* est maius duplex.

» Breuiarium Sarum in festo Visitationis *B.*
 » *Maria* 2. die Iulij, Lectione 2. & 3. Laudes
 » & præconia tam excelsę Matris, Romanus
 » Pontifex *Urbanus* v. pio studio volens am-
 » pliare, festiuitatibus antiquis, festiuitatem no-
 » uam superaddere decreuit : vt Visitationis
 » eius memoria frequentaretur qua cognitam
 » suam *Elizabeth* humiliter salutauit.

» Vt autem deuotius idem festum celebra-
 » retur præfatus Pontifex concessit indulgen-
 » tias : vz. ijs qui in Matutinis seu Missa & Ve-
 » speris eiusdem festiuitatis, vel per Octauas in
 » Ecclesia præsentibus affuerint, centum dies;
 » qui vero reliquis horis, 40. dies.

» Breuiarium Sarum ibidem. Festum Visi-
 » tationis *B. Maria* habet Octauas.

» *Michael* de Hungaria in Euagatorio. B. 1.
 » Anno Domini 1476. Fraternitas Rosarij fuit
 » confirmata, & indulgentiæ concessę in quin-
 » que

que festis *B. Maria*: Annunciationis, Visitat. „
Assumpt. Natiuitat. & Purificat. „

I found also in our Processionale bookes of Sarum printed, An. Domini 1545. which was in King *Henry* his time, and some printed in Queene *Maries* time, that this feast had a solemne Procession proper vnto it, with *Salve festa dies toto venerabilis aeo, Qua Christi Mater visitat Elizabeth, &c.* which no worke-day in the yeare hath, or euer had.

4. Fourthly, besides these former proofes I found some other such testimonies, as may evidently conuince that aboue 70. yeares since (as appeareth by the date of the printed bookes which was before any corruption in such matters did grow in England) it was kept Holy-day in both our Prouinces of Canterbury and Yorke.

For concerning the Prouince of Canterbury, we finde in the great Lieger Breuiary of Sarum printed, Anno Domini 1531. in magno folio, in the Lessons of this feast these wordes: *Festum Visitationis B. Mariae a Clero & Populo deuotis celebratur officiis.* By vvhich vvordes it appeareth evidently to bee a perfect Holy-day, according to Sarum vse, vvhich al-most al the Prouince of Canterbury doth followe:

as *Lindwood* saith, Prouin. Angl. lib. 2. tit.
 de ferijs cap. Anglicana Ecclesia : verbo, *u-*
sum Sarum : quasi tota Prouincia Cantuar.
usum Sarum sequitur.

For although as *Lindwood* saith lib. 2. tit.
 de ferijs cap. Ineffabilis, verbo *per populum*,
 there are some double feastes that are Holy-
 daies only in the Church for the Clergy :
 which the people are not bounden to keepe
 Holy-daies : yet if any feastes be appointed
 to be celebrated *a Clero & Populo* as this is
 here named to be : such feastes doe not de-
 pend vpon the deuotion of the people, whe-
 ther they wil keepe them Holy-daies or not
 keepe them, as those other double feasts doe :
 But they are bounden to keepe them Holy-
 daies. For by these wordes *a Clero & Populo*
 our Prouincials and the Summits doe make
 a plaine distinction betweene Holy-daies of
 deuotion, and such feasts as both the Clergy
 and the Laity are bounden to keepe Holy-
 daies. For whereas the Text of our Prouin-
 cials lib. 2. tit. de fer. cap. Ineffabilis, to de-
 clare *S. George* his day to be an Holy-day,
 doth say : *Statuimus festum B. Georgij ad*
modum maioris duplicis festi tam per Clerum
quam per Populum solemniter celebrari.
Lindwood in his Commentaries vpon the
 same

same Text, verbo per Populum saith thus: *Hoc ideo additur, quia quaedam sunt festa duplicia quoad officium diuinum dicendum in Ecclesia per Clericos, non tamen quoad audiendum per Laicos. Patet exemplum in festis quatuor Doctorum: Item S. Augultini Anglorum Apostoli: S. Edwardi Regis: & aliorum similium.* Thus saire Lindwood. Which exposition of his proueth evidently that those fore-said wordes: *Festum Visitationis B. Mariæ a Clero & Populo deuotis celebratur officiis*, cited before out of the great Sarum Breuiary, which was printed aboue 70. yeares past, can haue no other meaning, but that feast of the Visitation was then celebrated as an Holy-day in the Prouince of Canterbury.

Againe, concerning the Prouince of Yorke, we finde by a decree of the Conuocation of Yorke, Anno Domini 1513. printed Anno Domini 1526. and annexed to their Yorke Breuiary, that this feast of our Lady was commanded to be celebrated in that Prouince as a principal feast: Their wordes are these: *Festum Visitationis B. Mariæ Virginis per Sacram Conuocationem Eboracensem Anno Domini 1513. Statutum est celebrari ut festum principale die secundo Aprilis,*

prilis, sicque in Calendario notandum. Huius diei festi plenum hic sequitur seruitium secundum usum praesertim Eboracensem, &c. with the seruice of that feast set downe there at large.

The wordes of this decree are so plaine to proue it a Holy-day in that Prouince, that they neede no explication, or further prooffe. For being made there a principal feast as it had beene long before that time, in the Prouince of Canterbury: it cannot be by any rules of the Summists, or of our old Church-bookes, but such a principal feast must be celebrated as an Holy-day at the least, though it had beene no Holy-day before that time in that Prouince. But I am verily perswaded by many reasons, that not long after the time of the first Institution of it (which is now almost 200. yeares since) it was obserued as an ordinary Holy-day, in both the Prouinces of Canterbury and Yorke. For if it had beene but a worke-day before: it might haue seemed very strange, to haue changed it vpon the sodaine, from a worke-day to a principal feast. And (as I am informed) Doctor Fisher the Bishop of Rochester, being himselfe a Yorke-shire-man, and in great authority in those daies, being Chaplaine to the Lady
Margaree

Margaret Countesse of Richmond, and Mother to King *Henry* the 7. was some great meane, vpon his special deuotion towards our blessed Lady, to procure the sacred Conuocation of Yorke, to make the fore-said decree: that as it had beene many yeares before that time celebrated as a principal feast, in the Prouince of Canterbury: So from that time forward, by the example of Canterbury, it might bee likewise celebrated in that Prouince of Yorke, not only as an ordinary Holy-day, as it was before: but also as a principal feast, that so both the Prouinces of England might vniformely accord in that point: especially England being so much deuoted to the honour and seruice of our blessed Lady, aboue al other nations, that it hath beene commonly called our Ladies Dowry.

Besides this, whereas al the other five feasts of our Lady, keepe their owne proper places and times of the yeare in the Kalendar: and are not remoued to other Moneths to enlarge their solemnities, vvhereby some of them, as the Annunciation by name, can haue no Octaues, because it falleth euer so neare Easter: This feast (as I am informed) in diuers Countries is celebrated vpon diuers daies, and in diuers Moneths, as at Rome

and in England the 2. of Iuly : at Paris the 27. of Iune ; at Rhemes the 8. of Iuly. And this diuersity of placing of it in diuers Countries vpon diuers daies , is an euident token that it was receiued by the general consent of al Countries , but not to be celebrated in al Countries vpon the day of the first institution thereof by *Vrbannus* , (which is most like to haue beene the second day of April , as it is placed in the Kalendar of Yorke Breuiary : at which time being the eight day after the Annunciation , it is like our B. Lady tooke her journey to visit her cosen *S. Elizabeth* :) but vpon some special respects (perhaps by some Bul) it was left to the discretion of euery Country , so to place it of purpose , that it may haue Octaues , and yet stand with the diuersity of the obseruations of their owne proper feasts in euery seuerall Country , and without hindering the solemnity of those proper feasts , and also that the Eue of this feast might haue a fit place to be fasted , which it could not haue about Easter.

Seing then our old Church-bookes aboue 70. yeares past (which could neuer haue beene printed , except they had beene first seene and allowed by the Bishops of those daies) haue allowed this feast of the Visitation

tion for a principal feast, and to be celebrated solemnely, both by the Clergy and by the people (which are the fittest wordes they could vse to expresse it to haue beene then an Holy-day) and seing the rules of ou. Prouincials doe accorde vvith that exposition: who can doubt but it was so obserued at that time.

And againe, seing no feast of any Saint can be celebrated as a Holy-day in any Prouince, except the same Saint be first Canonized, and the feast of the same Saint be receiued by the decrees of the Prouincial Councils in euery particular Prouince: it is not to be doubted but this feast was receiued in England (at the least as an ordinary Holy-day) by some Prouincial decree made long before that time: vvich decree the Bishops and Pastors of those daies accounted themselves bounden to follow, and to put in practise and to command the same in the Churches vnto the people, according to the laudable custome of al other Prouinces, throughout the whole Church.

And consequently what reason can leade vs to thinke; but as the same order was obserued long before that time: So it was continued by force of the same decree til the end

of Queene *Maries* time, sauing that amongst the Protestants, both in King *Edwardes* time, as likewise since, in al the time of our late Queene, it was wholly abrogated, and for some yeares also amongst the Catholikes greatly neglected, as many other Holy-daies were.

Whether the fore-said decree and such like, doe now remaine amongst the recordes of Canterbury, it may be doubted, (none being exstant in print since *Lindwoodes* time:) especially considering how little honour the Protestants of our time, doe attribute to our blessed Lady.

All the Eues of these six feastes of our Lady, are fasting-daies in England.

AL these six Eues were not ordained fasting-daies by order of the Church, in like sort: But doe depend partly vpon the Antiquities and dignities, of their proper feastes, and partly vpon some other causes of diuersity.

First, as only the feast of the Assumption is Holy-day in al Prouinces, *ex precepto Ecclesie*, as al the Summits doe affirme: So likewise only the Eue of that feast, depending

ding vpon it is fasting-day euery-vvhere, *ex precepto Ecclesie*, as *Lindwood* teacheth super *Prouin. lib. 2. tit. de ferijs, cap. Ex Script. verbo, Vigilijs.*

Secondly, as the three feastes of the Nati- uity, Annunciation, and Purification, of our Lady are kept Holy-daies in al places, *non ex precepto Ecclesie*, as the feast of the Assumpti- on is: but *ex generali consuetudine totius Ec- clesie*, which bindeth al Christian Countries as straightly as if they were *sub Ecclesie pre- cepto*, as I proued before in the Title, *Quan- tum valere debeant Consuetudines, &c.* So likewise these three Eues appertaining to those three feastes, are euery-where kept fa- sting-daies, as euery one knoweth: but none of them *ex precepto*, but *ex generali Consue- tudine.*

Thirdly, as the feast of the Conception is an Holy-day in England: though *nec ex precepto, nec ex generali Consuetudine: sed ex decreto Prouinciali*, as hath beene proued before out of our Prouincials, which decree we are bounden to obserue particularly, as al other Prouinces are likewise bound to ob- serue their Prouincials. So the Eue of that feast is to be fasted in England, *ex Consue- tudine particulari Anglie*, hauing beene

alwaies so obserued, and neuer contradicted or doubted off by any, that I could heare off: though in these troublesome times it hath beene somewhat negligently kept, as many others haue beene.

And being proued to haue beene obserued in England *ex particulari Consuetudine*: *Antoninus* and others doe affirme (as hath beene often alleaged before) that whether the custome of keeping any Holy-day or Fasting-day, be general in the whole church, or particular in any one Province or Country: or also that any Bishop doe institute any such Holy-day or Fasting-day in his owne Diocese: they are as duly to be obserued of al such as they doe concerne, as if they were *ex precepto Ecclesie*.

Fourthly, concerning the Eue of the Visitation: as I was forced before to write more at large, to proue that feast to be an Holy-day, then I did to proue any of the other fve feasts, because it was not named a Holy-day in our Prouincial booke, as the rest are: So likewise for the same cause I thinke it needful here to alleage some manifest reasons to proue this Eue, which dependeth vpon that feast, to be a Fasting-day as the rest are.

First then, we finde that many other feasts haue beene begunne by degrees : first of deuotion of good people , and by continuance of obseruation vpon deuotion vvithout dislike of the Ordinary : it hath growne to a custome , and that custome in time to a law, and a bond of obseruation , as say al such as treat of that point, and after perhaps ratified first as feastes , and then as Holy-daies : But this feast and vigil of the Visitation were instituted originally together, by *Vrbannus v.* and *Bonifacius ix.* his next Successor, not so much to serue the deuotion of the people , as to procure at Gods handes a speedy remedy, against that most dangerous Schisme , that beganne in their time , and continued aboue 30. yeares , til in the Councel of Constance, one of the two vsurpers resigning , and the other being deposed ; *Martinus Quintus* by the general consent of al Nations , was elected the true Pope. And in that Institution euen together with the naming of the feast, mention is made of fasting the Eue annexed vnto it. For *Anton.* 2. part. tit. 6. cap. 2. §. 1. saith thus : *Ego autem vidi quandam Extraneantem Bonifacij, ubi instituit festum Visitationis B. Mariae, & consulit vigiliam ieiunare, sicut ieiunatur vigilia Assumptionis & Nati-*

Natiuitatis Mariae. By vvhich Extrauag. it appeareth, that this Feast and Vigil were first instituted by *Urbanus vj.* and both of them confirmed by *Bonifacius*, vvith expresse mention of the Vigil to be fasted. Which expresse naming of a Vigil to be fasted, is not found (as I suppose) in the Institution of any of the rest of the feastes of our Lady: But is proper to this feast alone (the Eue of the Assumption alwaies excepted, because it alone is *ex precepto Ecclesie*.) For the Eues of the rest are fasted, either by the general custome of al Countries, as are the Eues of her Natiuity, Annunciation, and Purification, as the Summists doe testifie: or only by the laudable custome of England, as is the Eue of her Conception, vvithout either precept of the Church, or any other expresse order of any Pope.

And although in the fore-said Extrauag. *Bonifacius* doth vse the word *Consulo*, and not *Precipio*: yet (the case standing so then as it did, by reason of the diuersity of obediences to diuers Popes in that time of Schisme) he could not with such authority command al Christians to keepe that Eue
Fasting-

Fasting-day, as he would haue done, if he could haue vsed his absolute authority. And no meruaile if he were much restrained in that point, the whole world remaining then in suspense, whether *Urbanus* vi. and his Successors at Rome, vnder whose obedience were Germany, Hungary, and part of Italy: or *Clemens dictus* vii. and his Successour *Benedictus dictus* xiii. at Auinion in France: vnder vvhome were France, Spaine, and England: or *Alexander* v. and *Ioannes* xxiii. at Bononia, were the right Popes. And so al Christians, especially those that were not vnder the obedience of *Urbanus*, but of the other Antipopes, might stand in doubt, vvwhether they vvwere bounden to accept any Extrauagant, set forth by *Urbanus* and his Successours, or no: the other Vsurpers claiming the like. supream authority, and reclaiming against his Actes as vnlawful, til almost fourty yeares after in the Council of Constance, *Urbanus* and his Successors were approued for the right Popes, and all other claymers cyther resigning: or being deprived; *Martinus Quintus* vvvas there Canonically elected Pope, and

and accepted generally of al Nations, and so made an end of that Schisme.

And here vve may note how greatly it soundeth to the dignity of that Feast and Vigil, that two such Popes in so dangerous a time, should labour together so joyntly in two Extrauagants, to commend the obseruation of them both to al posterity.

Moreouer, if the Fasting of the Eue of any Saints day, doe any way depend vpon the dignity of the feast it selfe, (as commonly we see it doth) then this feast of the Visitation excelling al the rest (except it be the Assumption) in many special priuileges, as hath beene proued: The Eue of this feast is to be deemed as high a Vigil, as any of the rest.

Besides this, (as I am informed) *Scultingius* writeth that the Eue of the Visitation hath the proper Seruice of a vigil, continued in many famous Citties and Countries of high Germany and Hungary: as in Treuers, Maguntia, Monasterium, Strigenium, & apud Dominos Teutonicos: which Countries during al the time of that Schisme, remained stil in the obedience of *Vrbani* and his Successors, as *liber Chronicorum in Vrbano* 6. fol. 261. col. 3. reporteth: whereby it is
very

very probable that vigil, hauing proper vigil Seruice in those Countries, is, or at least was a fasting-day there from the beginning, according as they receiued it immediately vpon the first Institution by *Vrbannus*; without any such occasion of interruption or resistance, as might happen during that Schisme in some other Countries, that were vnder the obediences of the other vsurpers. And this priuilege of vigil seruice, none of the vigils of our Lady haue by any of our bookes sauing only the vigil of the Assumption: which is a plaine argument, that it is also fasted in those Countries.

Againe, we finde neither any Canon nor decree of our Prouincials, or other order of our bookes, to make any of the Eues of our Lady a fasting-day (excepting the Assumption) but only because the feast it selfe is Holy-day. And therefore none of our English Prouincials that doe determine the feastes of the Conception of our Lady, and the rest to be kept Holy-daies, doe make any mention at al of their Eues to be fasted: but leaue that to the laudable customes of Countries, whereby the fasting of the Eues of our Lady dependeth vpon the feastes being Holy-daies. And therefore we make
no

no question of fasting the Eues of *Sancta Maria ad Nives*, the 4. day of August, or of her Presentation, the 20. day of November, though those feastes be double feastes: because those feastes are not Holy-daies as the others are.

Furthermore, whereas commonly al other feastes of Saints were originally dedicated, only to the honour of the same Saints, without any further mention of any other special cause, why such feastes were first instituted: This feast tooke his beginning vpon a double cause. First, to the honour of that solemne Salutation of our blessed *Lady* and *S. Elizabeth*, and greeting each other, mentioned *Luc. 1.* And secondly, to appease the wrath of God, and to extinguish that horrible Schisme which then vvas begunne. To vvhich effect the fasting of this Eue must needes seeme a more forcible meane, then the solemne celebrating of the Feast-day. For in such times of so great desolations in Gods Church, fasting and sorrowing haue beene alwaies proued more speedy remedies to procure Gods mercies: then rejoycing in the celebrating of the Holy-daies: As for example, by the general fast of Ninie, the City was saued from subversion.

version. *Iona* 3. And therefore if either of them should haue beene omitted in that lamentable time : the solemnity of that Feast should in some part haue beene omitted, rather then the fasting of the Eue.

And wee in England aboue al others, being in a like daunger of Schisme, should account our selues more bounden to fast that Eue (though it had neuer beene a fasting-day before) then any other Nation in the world : especially, for that England hath beene alwaies accounted to be so greatly deuouted to the honour and seruice of our blessed Lady, that our Cathedral Churches, and many Colleges, and Collegiate Churches, are bounden by their foundations to a daily or weekely special seruice of our Lady.

Also the last Manual of praiers in English (whosoeuer printed it) setteth downe in the Kalendar, al the six feastes of our Lady as Holy-daies, and al the six Eues fasting-daies.

Lastly, if only this Eue of the Visitation, amongst al the rest had beene exempted from fasting, the feast being holyday as the rest are: that exemption would haue beene noted by some writers : or some by-word would haue beene

beene vsed vpon one occasion or other, why that Eue alone should be so excluded : especially the feast it selfe being so solemne as it is : as for example to remember certaine differences in some thinges, which are otherwise like one to another, certaine such by-words haue beene deuised by the people, as this is : *S. Marke* carrieth his fast vpon his backe, vvhich can be verified of no other feast but that only, for the vigils of other Saints doe commonly goe before them.

To conclude, seing I doe finde so many reasons for this vigil, and not any one sufficient instance in any writer to the contrary, I may safely affirme I had sufficient cause to set it downe in my Kalendar table, as a Fasting-day.

And thus (as you see) both these two last Eues of our Lady, are proued to haue beene kept in England as fasting-daies *ex consuetudine partienlari*, at the least : (if not in higher degree) which is as sufficient to proue they ought now as duly to be obserued here, as if they had beene *sub precepto*, as I haue proued before out of *Anton. Siluest.* and others.

Queri

Queri solet quare hoc festum Visitat.

B. Maria, non celebretur in Anglia ante 2. diem

Iulij.

HOc festum antiquitus celebratum fuit 2. die Aprilis, vt apparet ex Breuiario antiquo Eboracensi supra citato.

Ratio vero quare Ecclesia a 2. die Aprilis, ad 2. Iulij transtulerit hoc festum, hæc esse videtur: Quod cum hoc festum habeat suas Octauas sibi assignatus: cumque inter festum Annunciationis beatæ *Maria*, & diem 2. Iulij plurima sunt festa solemnia cum Octauis, tam fixa (vt *S. Ioannis Baptiste*, & Apostolorum *Petri & Pauli*) quam mobilia (vt *Paschæ*, *Ascensionis*, *Pentecostes*, & *Corporis Christi*) cumque etiam hæc mobilia nullo certo loco in Calendario inter primum *Pascha* 22. die *Martij*, & vltimum *Pascha* 25. *Aprilis* consistant. Sed alijs annis citius alijs vero tardius celebrari contingat: ita vt aliquando Octaua *Corporis Christi* (qui dies est vltimus omnium mobilium) coincidat cum Octaua *S. Ioannis Baptiste* 1. die *Iulij*: Non sine causa Sancta Dei Ecclesia diem 2. *Iulij* qui proxime prædictas duas Octauas sequitur, quique semper ab omni aliorum fe-

D

storum

„ festorum concursu sejungitur : maxime idoneis
 „ iudicasse credenda est, in quo festum Vi-
 „ sitationis cum Octauis suis absque quocunque
 „ impedimento solemniter celebraretur : &
 „ Vigilia eiusdem festi ieiunaretur. Neque
 „ hoc insolitum videri debet, vt aliqua festa
 „ (maxime quæ circa Pascha accidunt, pro-
 „ pter multitudinem & solemnitates aliorum
 „ festorum eo tempore occurrentium) locis
 „ suis proprijs dimoucantur : Sicuti festum
 „ Corporis Christi cum suis Octauis, a feria
 „ 5. in coena Domini, ad feriam 5. post Tri-
 „ nitatem : & festa *S. Iacobi* Apostoli, &
 „ *S. Ambrosij* a principio Aprilis (quo tempore
 „ vt plurimum Pascha celebratur) & alia quæ-
 „ dam festa, propter similes causas, ad alios
 „ menses magis oportunos transferuntur.

*De quibusdam festis festiue celebrandis
 quæ tamen in Calendario com-
 mode poni non potue-
 runt.*

*Festa & ieiunia ab Episcopis in suis
 Diocæsis instituta seruan-
 da sunt.*

„ **S**eruanda sunt festa quæ in singulis Dio-
 „ cæsis per locorum Ordinarios indi-
 „ cuntur.

and Fasting-daies in England. 51

teuntur. Prouin. Angl. lib. 2. tit. de ferijs. 22
cap. Ex Script. 22

Idem habetur apud *Anton.* part. 2. tit. 9. 22
cap. 7. ante 5. 22

Dies festi quos in Diocœsi sua seruandos 22
Episcopus præceperit, ab omnibus etiam Re- 22
gularibus seruentur. Concil. Trid. Sess. 25. 22
Ca. 12. 22

Pupilla part. 9. cap. 5. fol. 120. col. 4. 22
Ieiunia quæ Episcopi in suis Episcopalibus 22
indicunt, seruanda sunt a suis subditis. 22

Durand. Ration. Diuin. lib. 6. cap. 7. 22
num. 12. generalia & specialia ieiunia per 22
Episcopos in Synodis & Concilijs instituta, 22
solui non debent. 22

Episcopus potest statuere festum alicuius 22
Sancti, modo prius sit Canonizatus. Glossa 22
Lindwood super Prouin. Angl. lib. 2. tit. de 22
ferijs. cap. Ex Script. verbo *Locorum* *Ordin-* 22
narios, fol. 56. col. 4. 22

De festo loci sine Patroni cuiuslibet Eccle-
sie, v. eius sancti in cuius hono-
re dedicata est aliqua
Ecclesia.

INter alia festa ponuntur festa Sanctorum 22
in quorum honore Ecclesiæ Parochiales 22
dedicantur. Prouin. Angl. lib. 2. tit. de 22
D 2, ferijs.

» ferijs. cap. Ex Script.

» Pupil. part. 9. cap. 6. fol. 122. ponit inter
» festa.

» Dicitur Credo in festo Patroni alicuius Ec-
» clesie vel loci. Missale Romanum Rubrica
» de Symbolo.

» Scribatur in cuius Sancti honorem conse-
» cretur Altare, vel etiam Ecclesia. *Durand.*
» *Ration. Diuin. lib. 1. cap. 6. num. 34.*

» Commemorationibus communibus de
» Sanctis, adjungitur commemoratio de Pa-
» trono vel titulo Ecclesie. Breuiar. Roman.
» Rubrica de commemorationibus Sancto-
» rum.

» In frontispicio Ecclesie pingatur Imago
» Sancti vel Sancte cui dedicata est Ecclesia.
» *Bonhom. in Visitatione Comensi. fol. 60.*

»
» *De festo dedicationis Ecclesie vz. eius*
» *diei in qua consecrata est aliqua*
» *Ecclesia.*

» **S**olemnitates dedicationum Ecclesiarum
» juxta antiquum huius regni morem, vbi-
» que prima die Dominica mensis Octobris
» celebrari volumus. Cardinal. *Polus* in Pro-
» uinciali Concilio de Reformatione Anglie.
» fol. 106.

» Inter festa ponitur solemnitas dedicationis
» Ecclesie

Ecclesiæ Prouin. Angl. lib. 2. tit. de ferijs. 11
cap. Ex Script. 11

Idem apud Pupil. Part. 9. cap. 6. fol. 11
122. 11

Durand. Ration. Diuin. lib. 7. cap. 1. in- 11
ter festa ponit dedicationem cuiuslibet Ora- 11
torij. 11

De festo Reliquiarum. 11

Portifor. Sarum in Calendario in mense 11
Iulio sic habet : Dominica 1. post festum 11
Translationis *S. Thome* Martiris celebratur 11
festum Reliquiarum. 11

Ibidem in proprio Sanctorum parte Æsti- 11
uali die 1. Iulij : idem habetur : & ibidem 11
additur quod hoc festum celebratur vbicun- 11
que Reliquiæ habentur, vel corpora mor- 11
tuum sunt humata : quia licet Ecclesia & 11
Clerici in eorum laude nihil solemnizent : 11
tamen cuius honoris sint apud Deum, nesci- 11
tur. 11

Processionale Sarum in festo Reliquiarum 11
circa 10. diem Iulij. fol. 176. fiat Statio in 11
Ecclesia, ibique legantur nomina Reliquia- 11
rum in lingua materna, & interim ibi ab- 11
luantur Reliquiæ. 11

Ponitur inter festa Pupil. fol. 122. 1. ex 11
Prouin. Cantuar. 11

Festa Reliquiarum, Dedicationis Eccle- 11

- „ fix, & festum loci ponuntur inter festa prin-
 „ cipalia totius Anni. Magnum Breuiar. Sa-
 „ rum. fol. 27. col. 1.
 „ Benedictio Pontificis in solemnitate Re-
 „ liquiarum. Pontificale Rom. 252. 2.

*Licet hæc tria festa prædicta nunc sint extra
 usum in Anglia: Authoritates tamen qui-
 bus probantur esse festa festine cele-
 branda, omitti non de-
 buerunt.*

Probatio quorundam jeuniorum de
 quibus aliqui dubi-
 tant.

De Vigilia S. Matthiae Apost.

- „ **L** Indwood Glossa super Prouin. Angl. lib.
 „ 2. tit. de feria. cap. Ex Script. verbo Vi-
 „ giliæ. Vigiliæ omnium Apostolorum, etiam
 „ B. Matthiae jeiunantur.
 „ Pupil. part. 9. cap. 5. Ex præcepto Eccle-
 „ siæ Vigilia Matthiae Apostoli debet jeiu-
 „ nari.
 „ Anton. part. 2. tit. 9. cap. 7. ante §. Vigilia
 „ S. Matthiae est sub præcepto.

De ieiunijs Rogationum.

Discip. de Sanctis, Sermonc 19. *Innocen-* 22
tius 11. constituit vt *Vigiliæ Apostolorum* 23
ieiunarentur : Ioannis Euangelistæ , Philippi 24
& Iacobi , ac Barnabæ , tantum exceptis : pro 25
quibus ieiunat Ecclesia tres dies Rogatio- 26
num . 27

Durand. Ration. Diuin. lib. 6. cap. 102. 28
Mamertus Episcopus Viennensis , indixit 29
 populis ieiunium triduanum , & Litanias in- 30
 stituit propter pestem, terræ motus, &c. Ces- 31
 sante vero illa persecutione , ieiunium illud 32
 in consuetudinem annuæ obseruationis de- 33
 uenit : & sicut quidam referunt , fuit per Ec- 34
 clesiam confirmatum vt vniuersaliter obser- 35
 uetur. 36

Pupil. part. 9. cap. 5. fol. 121. dies Ro- 37
 gationum ieiunantur , & maxime vltimus 38
 dies , de alijs consilium est nisi fuerit consue- 39
 tudo ieiunandi approbata. 40

Idem ibidem cap. 6. fol. 121. & 122. di- 41
 cit tres dies Rogationum olim fuisse etiam 42
 festiuas : sed nunc derogari posse illis , ne sint 43
 festa per consuetudinem contrariam. 44

Ioannes Beletus fol. 548. cap. 121. tem- 45
 pore Paschali hic non ieiunamus , &c. nisi in 46
 duabus Litanijs. v. z. Maiori & Minori. 47

NOTA.

„ Et si plerique de Rogationum jeunijs scri-
 „ bentes, æqualiter & sine vlla differentia, om-
 „ nes tres dies jeunandos præcipiant: consue-
 „ tudo tamen quædam obtinuisse videtur in
 „ Anglia, vt feria 3. non ita strictè jeiunetur,
 „ sed vt solum a carnibus abstinenceatur. Quæ
 „ fuerit huius intermissionis causa, quamuis non
 „ ita plane constet: conijcere tamen licet, id ex
 „ eo euenisse, quod eo die (sicut a multis ob-
 „ seruatum est) in omnibus fere Parochijs lon-
 „ gissima omnium Statio, siue perambulatio
 „ per agros, fieri soleat. Et ex eo factum esse
 „ videtur, vt, sicut jure quodam suo laboran-
 „ tes facere solent: sic populus longum iter
 „ faciens ne deficeret in via, bis, aut ter, statu-
 „ tis quibusdam in locis, sub dio refectiuncu-
 „ lam quandam ex recenticafeo & rebus simi-
 „ libus instructam, instar prandioli, sumere
 „ consueuerit. Quod eorum factum cum alij
 „ qui domi remanserant, ex tacita quadam li-
 „ centia (vt fieri solet) imitarentur: fieri potest
 „ vt paulatim jeunium illius diei prorsus in de-
 „ suetudinem abierit. Optabile tamen esset vt
 „ tam laudabilis jeunandi consuetudo (saltem
 „ quoad eos qui vexilla non comitantur) in
 „ pristinum suum statum restitueretur.

Alia

Alia

*quadam ieiunia sunt, sed ita certa, & indubita-
 tata, & ab omnibus cognita, ut non indi-
 geant aliqua probatione: Vt serie sexta
 per annum: Tota Quadragesima:
 Quatuor Tempora: & solem-
 niores quadam vigilia
 Sanctorum.*

NOTA.

*De ieiunio ferie sextæ per
 annum.*

DE sextis autem feriis supradictis: Etsi
 nullus sit qui aperte neget eas esse ieiunandas: aliqui tamen in illis regulis de festis
 & ieiunijs, quas Calendarijs suis in Manualibus præcum Anglice nuper impressis, ad-
 junxerunt, ita ieiunium illud extenuant, ut
 soli deuotioni populi relinquant: nec ullam
 differentiam ponere videantur, inter ieiunium illius diei, & abstinentiam diei sabbati.
 Vnde nonnulli Catholici se non teneri ad illud ieiunium arbitrati sunt: Cum tamen con-
 stet ferias sextas non ex sola populi deuotione pendere, sed ex obligatione esse ieiunandas.

Si antiquitas huius ieiunij quærat: Non
 est

est dubium quin secundum antiquos Patres,
 ab ipsis Apostolis traditum fuerit. Et quama-
 uis de ieiunio diei Sabbati tempore *Augusti-*
ni quæstio orta fuerit, vtrum per vniuersam
 Ecclesiam, an Romæ tantum, obseruari de-
 buerit: Tamen de ieiunio feriæ sextæ nun-
 quam fuit dubitatum. Et consequenter per
 regulam *D. Augustini* Epist. 118. ad Ianuar.
 nunquam violari debuit.

Præterea si quid authoritati recentiorum
 scriptorum tribuendum sit: plurimi sunt qui
 hoc ieiunium confirmant.

Durandus ante Annos 300. *Ration. diuin.*
 lib. 6. cap. 7. tit. de alijs ieiunijs, dicit: Ieju-
 nium sextæ feriæ esse necessarium & per Ec-
 clesiam institutum & indictum.

Raymundus ante Annos 370. in *Summu-*
la. fol. 136. b. in versu sic habet. In ferijs
 sextis: vbi *Glossa* exponit sic: id est, in iei-
 iunio.

Ioannes Belethus instar omnium, ante An-
 nos 400. *Ration. Diuin.* cap. 78. ita dicit:
 Feria sexta omni tempore ieiunabatur, & ad-
 huc debet ab omnibus ieiunari.

Postremo: si quid in hac causa consuetu-
 do longissimi temporis valere potest: (sicue
 valere debet, vt superius probauimus) Quam-
 uis hodie fortassis apud aliquas exteras Na-
 tiones

tionem (siue per specialem aliquam dispensa-
tionem: siue per desuetudinem ex aliqua vr-
genti necessitate: siue ex alia causa) integri-
tas huius jeiunij sit aliquantulum imminuta,
nec ita striete obseruetur sicut in initio: In
Anglia tamen, sicut simul cum Christiana re-
ligione ad nos deuenisse non dubitatur: sit
ad hanc vsque nostram ætatem perpetuo per-
durasse, experientia ipsa omnium superio-
rum temporum tam aperte nos docuit, vt
nullus adhuc inuentus sit qui possit aliquam
eius jeiunij desuetudinem, aut intermissio-
nem, in tanta varietate temporum, inter Cath.
nominare. Constat enim ex multis argu-
mentis, Anglos præ multis alijs gentibus, ea
pietatis & deuotionis officia, quæ vel a
suis superioribus acceperunt, vel
laudabilis populi consuetu-
do firmavit, semper reli-
giosissime retinu-
issa



*De his festis sequentibus dubito utrum festi-
ne celebrari debeant in Anglia. Et peto
ab alijs, ut qualiter de illis sta-
tuendum sit, inqui-
rant.*

- 13 **F**estum S. Gregorij Pape. Martij 20.
- 23 Festum S. Augustini Anglorum Aposto-
li. Maij 26.
- 33 Festum Nominis IESU. Augusti 7.
- 43 Festum Translationis S. Edwardi Regis &
Confessoris. Octob. 13.
- 53 Festum S. Martini Episcopi & Confessoris.
Nouemb. 11.
- 63 Festum S. Catharina Virginis & Mart.
Nouemb. 25.

*His addi possunt etiam quadam
Semifesta.*

- 73 Feria 4. Cinerum.
- 83 Commemoratio Defunctorum. Nouemb. 2.

De dubijs Ieiunijs.

- 93 Quæri etiam potest, utrum feriæ Sextæ heb-
domadarum Paschæ & Natalis Domini,
fiat dies ieiunij.

*A note added of fasting the Fridaies
through the yeare.*

BEcause I suppose that many wil moue a question, why in my lately printed Kalendar-Table of holy-daies and fasting-daies in England, I doe name al Fridaies fasting-daies, without exception: whereas al doe wel know that if Christmasse-day doe fal vpon a friday, it is not to be fasted: And againe that as some doe affirme, the fridaies in Christmasse and in Easter weeke, by custome are not fasting-daies: To satisfie al such as moue those two questions, I haue added this Note. That intending to make the Table of my Kalendar as short as conueniently I could, by leauing out al such additions or exceptions as were either superfluous or doubtful, remitting the more particular and exact decision of the whole to the next Prouincial Councel in England, I thought it the surest way, neither to except Christmasse-day by name from fasting, if it fal vpon a Friday or Saterday, because I certainly knew that al others doe know it is not to be fasted: nor to presume either to affirme or to deny the Fridaies in Christmasse and Easter-weeke, to be or not to be so obserued, because I dare
not

not set downe any thing for certaine, which I am not able to justifie: And because I can neither finde any mention thereof for England (where the Fridaies are and haue beene more exactly fasted, then in any other Prouince that I know) in our English Prouincials or any other writer: Neither can I learne any such certainty of custome by report of others, but it may be such a custome as was neuer obserued of old, before these later times of corruption: but perhaps hath crept in of late by a kinde of licentiousnesse, as many other sinful omissions haue done, both in a number of Holy-daies and Fasting-daies, and other laudable customes which we should haue obserued, as I haue noted at large in ^{my} ~~a~~ Treatise, concerning such Kalendar matters.

Another cause why I so passed ouer those two Fridaies with silence, was that I suppose it is no offence to keepe them Fasting-daies: but it may be an offence not to keepe them.

Likewise for breuities sake, I omitted to set downe in my Kalendar-Table, that if a Saints Eue that is to be fasted, doe fall vpon a Sunday: it must be fasted vpon the Saterday before.

Also that if *S. Markes* day or the eue of
the

the Annunciation of our Lady, doe fall in the Easter-weeke, they are not fasting-daies.

These and such like notes I omitted of purpose, because most men know them, and the rest may easily be instructed by others,

*Quid faciendum ubi diuersi authores
de festis & ieiunijs inter se dissen-
sire videntur, & diuersa
docere.*

Diuerſitas opinionum & dictorum inter
Scriptores ex his quatuor circumſtan-
tijs potiffimum oriri videtur. 1. ex diuerſitate
temporum, dum vnus de vna ætate loquitur,
& alius de alia. Et hoc eo facilius contingere
poceſt, quia iam inde a primitiua Eccleſia vſ-
que ad hanc ætatem noſtram, feſtorum & je-
iuniorum numerus & creuiſſe cognoſcitur
per nouas inſtitutiones, & per deſuetudines
decreuiſſe. Et ex eo vere dici poceſt, aliqua
in vna ætate ſtriçte obligare, quæ tamen in
alia ætate ſine culpa omittuntur. 2. Ex
diuerſitate locorum cum aliqua alicubi ſic
præcipiantur, vt tamen alibi non ſeruen-
tur. Vnde vere poſſet vnus affirmare ta-
le feſtum aut ieiunium eſſe obſeruandum,
ſi

„ si de suæ Patriæ consuetudine loqui intelli-
 „ gatur, quod alius de sua Patria loquens vere
 „ posset negare. Vt si Italus quispiam *S. Silue-*
 „ *strum* : Si Gallus *S. Martinum* : Si Anglus
 „ *S. Gregorium* festiue colendos scriberet. 3.
 „ ex diuersitate obligationis : dum alius con-
 „ tendit esse sub præcepto, alius ex sola consue-
 „ tudine pendere affirmat. 4. Ex diuersitate
 „ modi. Licet enim inter eos constet esse fe-
 „ stum aliquod aut ieiunium obseruandum :
 „ sæpe tamen differunt in modo obseruandi,
 „ cum alius hoc aut illo modo festum esse cele-
 „ brandum, hoc aut illo genere ciborum in je-
 „ iunij vtendum affirmet, alius vero neget.

„ Vnde in legendis eorum libris qui de festis
 „ & ieiunijs scripserunt : diligenter attenden-
 „ dum videtur, vbi & quando tales Scriptores
 „ vixerint : & vtrum in festis & ieiunijs tra-
 „ dendis, de tota Ecclesia vniuersaliter, an de
 „ vna aliqua regione particulariter affirmant
 „ aliquid vel negent. Quæ cum a paucis ea
 „ qua debent maturitate pensentur : multos ho-
 „ die periculose errare timendum est, qui dum
 „ audiunt festa aliqua aut ieiunia suæ Patriæ
 „ propria ab ijs qui de talibus rebus scripserunt,
 „ aut specialiter non nominari, aut saltem non
 „ esse ea sub Ecclesiæ præcepto, sed ex sola
 „ consuetudine Patriæ pendere : ita leuiter ea

acci-

accipiunt, tanquam parum ad se pertineant, aut tanquam per hoc esset in arbitrio suæ voluntatis, seruare ea vel non seruare, non aduertentes quam graue peccatum sit quorumcumque locorum consuetudines laudabiles contemnere aut violare.

Vt ergo talia pericula vitentur, & aliqua via certior & securior ad tollendos conscientiae scrupulos inueniatur: hic modus tenendus esse videtur. Si dubitetur ab aliquo, vtrum tali die in Anglia, aut in aliqua alia Proincia ieiunandum sit, vel festum aliquod celebrandum: non est necesse vt curiosius disquiratur vtrum per aliqua decreta generalia, siue per consuetudines generaliter a tota Ecclesia receptas illud festum aut ieiunium probari possit, aut vtrum in alijs similiter aliarum regionum Ecclesijs idem eodem modo obseruetur: sed satis erit ad illius Patriæ consuetudinem recurrere, & per alicuius Scriptoris probati testimonium, vel per publicam vocem indigenarum, siue per alium quemcunque sufficientem modum plane intelligere, in ea regione antiquitus eam fuisse consuetudinem, nec ab Episcopis vnquam prohibitam, aut per desuetudinem abrogatam: & ita demum in eadem consuetudine sine aliqua contradictione firmiter acquiesce-

re : maximè cum certum sit eandem consue-
tudinem particularem æque ligare conscien-
tias subditorum eiusdem loci, ac si esset lex
ab Ecclesia vel Episcopo proprio promul-
gata.

A quibus abstinendum in ieiunijs.

Pastores quibuscumque fidelibus sedulo
commendent, vt in his præcipue sint obse-
quentes, quæ ad mortificationem condu-
cunt, vt sunt ciborum delectus, & ieiunia, vel
etiam quæ faciunt ad pietatem augendam :
vt dierum festorum religiosa celebratio.
Concil. Trid. Sessione 25. in decreto de de-
lectu ciborum.

Ioannes Beletus. cap. 123. fol. 549. Sub
hoc titulo : de duabus Litanijs dicit; In his
Litanijs ieiunandum est cibo Quadragesima-
li, in vestibus poenitentialibus.

Anton. part. 2. tit. 6. cap. 2. §. 3. In ge-
nere ciborum consuetudinem vbiq; seruan-
dam in ieiunijs dicunt *Augustinus, Ambro-*
sus, & Hieronimus.

Durandus Ration. Diuin. lib. 6. cap. 7.
dicunt quidam quod non soluit ieiunium, li-
cet peccet qui in ieiunijs indictis præterquam
in Quadragesima comedit caseum & oua :
alii contra dicunt : De ieiunijs autem Qua-
drage-

dragesimæ *Gregorius* dicit : par autem est , vt
qui his diebus a carne animalium abstinemus,
ab omnibus quoque quæ sementiuam trahunt
originem carnis, ieiunemus : A lacte v. ca-
seo, & ouis.

D. Thomas 2. 2. Q. 147. Art. 8. In je-
iunio Quadragesimali interdiciuntur vniuer-
saliter etiam oua & lacticia, circa quorum
abstinentiam in alijs ieiunijs, obseruare de-
bet quisque consuetudines secundum morem
eorum inter quos conuersatur.

Idem dicit *Pupilla*. part. 9. cap. 5.

Anton. part. 2. tit. 6. cap. 2. §. 3. Ex *Pe-
tro de Palude* : commestio lacticiniorum in
Quadragesima interdicta est : non autem in
alijs ieiunijs, nisi consuetudo hoc habeat.
Quæ vbiq̃ seruanda est in ieiunijs. Britones
vero comedentes butyrum in Quadragesima
videntur excusari, quia in illis in quibus Ec-
clesia potest dispensare, sciendo, & dissimu-
lando dispensat.

Raymandus in *Summula*. fol. 136. b. in
Textu, & Glossa inter liniari, & *Commen-
tario* sic habet.



in ieiunio : iacens in puerperio.
 In ferijs sextis edat oua puerpera quæuis
 Quando necesse subest, ut in agris, pauperi-
 busve.

Ibidem in Commentario super prædicta
 carmina sic dicitur: Mulier prægnans potest
 in sextis ferijs oua & lacticia comedere: &
 in causa necessitatis pauperes, & infirmi pos-
 sunt hæc etiam comedere.

Vbi nota quod ex hac speciali licentia præ-
 sumitur, in alijs personis id non esse licitum.

Ieiunantes non prohibentur pluries pota-
 re, siue ante cibum, siue post: sed moderate.

Pupil. 121. col. 1.

Propter Confectiones, siue electuaria, vel
 alias species, non soluitur ieiunium, nisi su-
 mantur in magna quantitate. Pupil. 121.
 col. 1.

*Usus Sarrum tam licitus est in Angliâ
 quam fuit ante Concil.*

Trid.

Formulam Missalis non auferimus, si ha-
 buerit constitutionem, vel consuetudi-
 nem super ducentos annos. Missale. Roman.
 in Bulla *Pij Quinti*.

Idem habetur de Breuiario in Bulla *Pij
 Quinti* ante Breuiarium Romanum.

Licer

Licet consuetudo Romanæ Ecclesiæ seruanda sit in iudicijs, in Sacramentis, & ieiunijs quæ omnibus indicuntur: non tamen in Diuinis officijs: nam in ijs quælibet Ecclesia seruat suam consuetudinem, aut alias tenetur consuetudinem Metropolitanæ Ecclesiæ seruare. *Lindwood* super Prouin. Angl. lib. 2. tit. de fer. cap. Ex Script. verbo, *Thoma Martiris.*

Quasi tota Prouin. Cantuar. vsum Sarum sequitur. *Lindwood* super Prouin. Angl. lib. 2. tit. de fer. cap. Anglicana Ecclesia. verbo *Vsum Sarum.*

Episcopus Sarum in Collegio Episcoporum est præcentor & celebrante Archiepisc. Cantuar. præsentem Collegio, chorum regere debet. *Lindwood* super Prouin. Angl. lib. 2. tit. de fer. cap. Anglicana Ecclesia. verbo *Vsum Sarum.*

Antiqua tenenda.

Faber in Sermone super illa verba *Jeremia* 6. Hæc dicit Dominus: State super vias, & videte, & interrogate de semitis antiquis, &c. Ita habet: Interroga de semitis & ritibus antiquis, qui obseruari sunt circa septem Sacramenta, &c. De ceremonijs Ecclesiæ: de canticis, & alijs Christianis

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ritibus, moribus, & statutis. Quæ maiores nostri cum omni humilitate & obedientia obseruauerunt. Simili affectu & nos parati sumus seruare, &c. *Via Regia Fabri. pag. 84. 85. 86.*

An explanation of certaine things before mentioned, which perhaps some doe not so wel understand, for want of practise in Kalendar matters, and such kinde of notes.

Litania Maior, is S. Markes day.

Litania Minor, is the Crosse daies.

The moueable feastes are such as doe not fall euery yeare vpon the same day of the Moneth: but doe depend vpon the variable course of the Easter day, either going before it, as from Septuagesima Sunday to Easter: or conning after it, as from Easter to Corpus Christi day.

Primum Pascha, is the first day in the Kalendar, that Easter day can fall vpon: which is the 22. day of March.

Vltimum Pascha, is the last day that Easter day can fall vpon, which is S. Markes day, the

the 25. of April.

Festum loci, in euery Church is that Feast, vvhich is celebrated vpon the day of that Saint, to whom that Church was dedicated at the time of the consecration of it. And that Saint is the Patron of the same Church, and giueth the name vnto it.

Festum dedicationis Ecclesie, is that day, vpon the which any Church was consecrated by the Bishop. And that day was wont in old time to be kept Holy-day in euery Parish, vpon the very day of the consecration. But to auoide so great a number of Holy-daies: order is taken by our Prouincials, that that Feast shal be celebrated euerywhere, vpon the first Sunday in October.

Relike Sunday (vpon the which the Holy Relikes of euery Church, were wont to be shewed to the people) is celebrated vpon the first Sunday after the Translation of *S. Thomas* of Canterbury, being the 7. day of Iuly.

By this word *Glossa*, are meant certaine vvordes, either interlined, or added as a Commentary, to expound some vvordes of the Text. as for example, vvhereas *Raymundus* in *Summula*. fol. 136. b. in his Verses, concerning the Fridaies fast,

and eating of egges vpon the Friday, writeth thus.

*In ferijs sextis edat ona puerpera quauis
Quando necesse subest, ut in agris pauperi-
busue:*

To make these verses more plaine: the word *In ferijs sextis* is glosed thus: id est *in ieiunio*. And the rest touching eating of egges is expounded there more at large in a Commentary, *vz.* that it is lawful for women in child-birth, and for poore and sicke folkes to cate egges vpon the Fridaies.

And likewise whereas the same *Raymundus*. fol. 146. b. in his verses, concerning the fasting of *S. Markes* day, saith: if *S. Markes* day fal in Easter-weeke, or vpon any Sunday following: *Carnes comeduntur*: The glosse over the same wordes, expoundeth the meaning of them thus: id est, *non ieiunatur*. And likewise in the verse following, where he saith: if it fal vpon any other day after Easter, *Carnes non edimus*, the Glosse expoundeth it thus: id est, *ieiunamus*.

In like manner, where *Lindwood* in his Commentaries vpon the Prouincial Constitutions of England, expoundeth any word of the Text: that word is noted thus: verbo, *Vigilias*, verbo, *Vsum Sarium*: verbo, *per Populum*,

Populum, &c.

This word *lux* in certaine verses is vsed
some times for this word *dies*.

This marke §. signifieth a Paragraphe or
Note to distinguish Sentences, in number
one from an other.

Notes appertaining to the Kalendar.

First, my meaning was here to set downe
only so much as might renew certaine
Holy-daies, and Fasting-daies, in England,
which we are bounden to keepe, which partly
through the iniquity of these times, and
partly by negligence of the Catholikes were
growne out of vse, and forgotten: and to
adde the same to the rest, which are and were
before knowne, and generally obserued in al
places, and so to make of them both one
perfect English Kalendar.

Other thinges that appertaine to the exact
perfection of the same Kalendar (as vvh^{at}
special feastes of Saints, proper to our owne
Country, though not Holy-daies, are to be
celebrated in England, with those other feasts
which are generally obserued throughout the
whole Church, by the order of the Roman
Breviary, and Missal, as they doe in Spaine
and al other Prouinces, vvh^{ere} they haue
receiued

receiued the Councel of Trent) I leaue to a further consideration by it selfe, and to a Petition to be made to the See Apostolike, that as by the graunt of that See in Spaine, the feastes of the proper Saints of Spaine, with their proper Seruice are there celebrated, some in al the Kingdomes of Spaine, and some others in certaine Prouinces only, and in particular places, though not inserted into the body of the Roman Seruice bookes, but printed by themselves, and annexed to them: So we here may obtaine the like order to celebrate the Feastes of *S. Albane*, the first Martir of England. 22. Iune: and *S. Augustine* the Apostle of England, 26. May. And many others, both in general and particular.

And hereof it commeth to passe, that no one Kalendar can serue for the vvhole Church: but euery Prouince must haue their proper Saints, and Holy-daies, and Fasting-daies, either set downe by themselves in a Table, or knowne by auncient custome.

And againe, although the ordinary Kalendar of our Roman Breuiary and Missal, containe al the Feastes that are generally

to bee obserued throughout the vvhole Church : yet in that Kalendar it doth not expresse appeare by any special marke set vpon them, or by any other Rule or Table, which of them are Holy-daies, and which are not; but we are remitted to the Rules of the Canon law, or to the vniuersal or particular customes of Countries in that point. The which order I haue here in a Table sincerely performed to my power, concerning the Holy-daies and Fasting-daies of our owne Country.

By these mine endeauiours you may easily gather, that mine affection is and hath beene in Ecclesiastical matters, greatly to respect antiquity : to looke backe into the examples of our fore-fathers : to auoide al affected innouations; to follow the steppes of our late vvorthy Bishops, of famous memory : Finally, to reduce al to that settled former state, vvherein they found it and left it, so farre forth as nothing since is determined by the Church to the contrary : and especially referring the final decision of the vvhole, to the next Prouincial Councell in England,

to

to the which I greatly desire these my notes
may be presented.

*Certaine other Notes concerning
the Premisses.*

BEcause I direct these my indeauours prin-
cipally to the learned, by whom others
may be instructed: therefore, I had not that
care I might haue had, to English such au-
thorities as I haue cited out of Latin authors,
nor alwaies to set downe mine owne minde
in English, but some times in Latin vpon any
incident occasion.

Also if any other, either by their readings,
or else by their experience of former times,
can increase my Kalendar-Table, or can
adde any new proofes for the confirma-
tion of any of the Premisses, where
they shal thinke it needeful: I
doe earnestly craue their
helpes there.

in.



Vt Lectores facilius inueniant testimonia, quae in praecedentibus scriptis de festis & ieiunijs citantur: necessario hic addendi videntur anni impressionum eorum librorum ex quibus ea testimonia secundum numeros foliorum vel paginarum notantur.

- P**ortifor. Sarum Paris. 1535. in paruo folio. 39
- Missale Sarum Paris. Birckman. 1527. in folio. 39
- Manuale Sarum Rothomagi. 1517. in 4. 39
- Prouinciale Angl. cum Glossa Guilielmi Lindwood. Paris. 1581. in fol. 39
- Processionale Sarum. 1545. in 4. 39
- Concil. Trid. Antwerpiae, Plant. 1586. in 8. 39
- Breuiar. Roman. Plant. 1588. in 8. 39
- Missale Roman. Paris. Keruer. 1571. in fol. 39
- Pastorale Mechliniense. Plant. 1589. in 4. 39
- Liber dictus Euagatorium Michaelis de Hungaria. Colon. 1505. 39
- Rationale Diuinorum officiorum Durandi. Lugduni. 1584. Et Rationale Diuinorum. Ioan. Beletbi in eodem vol. in 8. 39
- Summula Raymundi. Impress. Delf. 1497. in 4. 39
- Decreta Franc. Bonhomij in Visitatione Comensi. Colon. Kemp. 1585. in 8. 39

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- 27 Micrologus de Ecclesiasticis obseruationi-
- 28 bus. Plant. 1565. in 8.
- 29 Pupilla oculi Paris. 1510. in paruo fol.
- 30 Cardinal. *Poli* Concilium Prouinciale de Re-
- 31 formatione Angliæ, &c. Venet. Zilet.
- 32 1562. in 8.
- 33 Manuale Hispanum Salmanticæ. 1585. in
- 34 Magno Quarto.
- 35 Manuale Roman. Venet. apud Iuntas. 1576.
- 36 Missale Roman. Venet. 1594. Ioan. Mon-
- 37 terus in paruo 4.
- 38 Breuiarium seu Horarium domesticum Sa-
- 39 rum cum integro Ordinario. Paris. 1531.
- 40 in Magno fol.
- 41 Ioan. *Stephanus Duranti*, de ritibus Eccle-
- 42 stasticis. Romæ 1591. in 8.
- 43 Summa *Antonini*. Procedit per Titulos &
- 44 Capita.
- 45 Summa *Siluestri*. Procedit ordine Alpha-
- 46 betico.
- 47 The Manuals of praiers in English.
- 48 Liber Chronicarum. Augustæ. Anno 1497.
- 49 in fol.
- 50 *Pontacus*. in *Vrbano vi*.
- 51 Discipulus. Procedit per Numerum Sermo-
- 52 rum.



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